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125th Anniversary of the
Congregational Church of
Payson, Illinois.

ILLINOIS (1840 Census) SURVEY



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1836

125th ANNIVERSARY

1961



THE CONGREGATIONAL CHURCH
OF PAYSON, ILLINOIS



PASTOR A. H. BISPING

Pastor Bisping was asked to supply the pulpit on Worldwide Communion Sunday, October 4, 1959. He was secured immediately as interim pastor by the pulpit supply committee and the church. Pastor Bisping had retired from active ministry, having celebrated the golden anniversary of his ordination to the ministry in 1958. In 1961 he was granted full membership and standing in the Congregational Christian church by vote of the committee on ordination and licensure, and the association delegates. Both Pastor and Mrs. Bisping take active, participating roles in church and community activities. They maintain their home in Quincy, driving to Payson several times weekly for meetings, services and pastoral calling.

MINISTERS WHO HAVE SERVED THE CHURCH

1836-	Rev. Anson Hubbard (resident minister at the time of organization)	1899-1909	Rev. David E. Todd
1837-1841	Rev. Thomas Cole	1909-1919	Rev. Frank J. Brown
1841-1842	Rev. Z. K. Hawley	1920-1923	Rev. Jonas G. Brooks
1843-1851	Rev. J. H. Prentiss	1923-1930	Dr. Henry W. Tuttle
1851-1855	Rev. Z. K. Hawley recalled to church	1931-1933	Rev. Leland W. Porter*
1856-1865	Rev. Cephas Leach	1933-1936	Rev. Elmer E. Hoats*
1865-	Short pastorate of Rev. Parmalee. Church without regular minister until 1867.	1936-1940	Dr. James Robert Smith
1867-1870	Rev. R. F. Shinn	1940-1943	Rev. Arthur E. Bomers*
1870-1883	Rev. Stryker Wallace	1944-1946	Rev. C. L. Dierlam*
1884-1891	Rev. A. E. Allaben	1947-1948	Rev. Clark L. Thomas
1892-1896	Rev. L. R. Royce	1949-1952	Rev. Ernest Akin
1897-1899	Rev. Wm. Huelster	1952-1955	Rev. Calvin C. H. Bremer*
		1955-1959	Rev. Hilding E. Peterson*
		1959-	Rev. A. H. Bisping,* interim pastor

*Living Ministers

ACKNOWLEDGMENTS

Wishing to acknowledge all sources of information used in compiling this history I gratefully recognize the works of the late Dr. Mary Leach, and the data she had gathered for the Centennial celebration in 1936—much of it her own reminiscing; the material studied in the thesis written by Joel W. Scarborough; to all the clerks who recorded the happenings of the church in the record books; papers from the estate of the late Miss Edith A. Robbins; the many, many conversations I have enjoyed with older members in our church, and to papers of the late Mrs. Henry Seymour which I have read. The names of those who appear in this writing relate specifically to tasks they have performed, or events within the church to which they were intimately related. I have tried to carry the earliest families through, since many of their entire lives were spent within the church. It was impossible to continue thus with every family, because of a lack of space and incomplete records. This does not indicate an indifference or inaccuracy toward certain events or individuals on the part of the writer. I only wish it could all have been viewed “first hand.” There are names throughout the church history which must be mentioned. There were the Rankins, the Scrantons, the Kays, the Beilsteins, the Manns — Deacon Jacob Mann, in particular — the Elliotts, the Arnolds, the Bakers, all the Spencers, the Pottles, Harrises, Grubbs, Schnellbechers, Fishers, Blausers, Longs, Cooks, Wheelocks, Rubys, Krapps, Reinebachs, Thompsons, Whartons, Bryants, Perrys, Seymours, Princes, Scarboroughs, Albsmeyers, Robbins, Mahers, Forgys, Shorts, Chapmans, Lawrences, Morrisises, Inmans, and many more. Many played the leading roles in the drama; others just as vitally important served faithfully in the background to keep the church alive. These rightfully are given full recognition and honor.

This history and all material contained in this booklet has been the work of Helen Shepherd Shelton, with the approval and acceptance of the anniversary committee.

Bearing these thoughts in mind and asking your indulgence for any shortcomings or errors, I commend to you this history, written with sincere love and humility.

Helen Shepherd Shelton

PROLOGUE

The year was 1833, the man 37 years of age ; a tall man, he towered above six feet in height. Possessed of a stern, homely countenance, he was dark-eyed and thin-lipped. Underneath such a formidable appearance, the real character of the man manifested itself in traits of diligence, sobriety, and honesty. Many words can be used to describe this man, Albigeance Scarborough. He was industrious, taking well-earned prizes in his New England farming ventures, and his raising of prize Merino sheep. He had a love for neatness and order ; he was a kindly man, with courtesy and consideration of his fellow man an integral part of his make-up. But the one most dominant trait in this rugged New Englander was his reverence for God and his deep, religious convictions that influenced and directed all other characteristics in the man. This, then, and because of his lifetime affiliation with church and religious works, was the reason he was accorded the title "Deacon."

There were two primary reasons for the young man to consider the West as a new home for himself and his family. Certainly it took courage to leave the old, established, familiar life in Connecticut with all his relation living nearby, but even this could not outweigh the promise the rich lands of the west held for the New Englanders who were gradually being "squeezed" out by the combination of small farms, poor, rocky soil, and no chance to increase their holdings because of a lack of available land. The western lands were unbounded, and being sold for only a few dollars an acre. The land problem, then, was a major deciding factor, but another one also guided Albigeance Scarborough on his first trip west. He wanted to get away from the rough, raw, New England climate, to escape the probable consumption that was prevalent in his family. The promise of such a healthful climate as was boasted for the West, was indeed very alluring to the man whose health wasn't too good. Thus, the setting of the stage for the trip west was made. Bidding his wife and two small children farewell, he set out April 10, 1833, from West Hartford.

By steamboat from New Haven to New York, and then by boat again, he went on to Philadelphia, where he met many fellow New Englanders who were going west. At South Amboy, New Jersey, on their way to Philadelphia, the party abandoned the boat and continued to the city of Brotherly Love by rail. By stagecoach, horse-drawn railroad cart, and steamboats, the trip which eventually brought him to Quincy was finished on May 7, 1833. No sooner had the eager man arrived, then he was off again to explore the surrounding countryside. He traveled to Rushville, to Lewistown, Canton, on to Macomb, and to Mendon (then called Fairfield), walking most of the way, where he was an overnight guest of Deacon John Chittendon, founder of that town, and also organizer of the first Congregational church in the state of Illinois in 1833. In his letters

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to his wife, Scarborough's enthusiasm for the wonderful, verdant country was not carried over into his descriptions of the inhabitants. He was disappointed in the quality of the settlers for the most part. Describing them as lazy, ignorant, indolent, slovenly, and content to live from hand to mouth without necessities of life, he found them highly prejudiced against Yankees and Presbyterians.

Before making a final decision, Scarborough returned to the East to consult with his wife, Electa. It was a difficult decision to make, but the promise of the new land won over their ties with the old, familiar life. It was a full year later before the family, having sold their farm, was able to start west by wagon. Their party included the deacon, his wife, their two small children, Albigence, Jr., aged 5, and Elizabeth, aged 1, and Miss Mary Woodruff. They left on September 1st, the overland route taking them through Ohio, Indiana, crossing the Wabash river at Clinton, then on to Springfield, Ill., Jacksonville, arriving in Quincy on October 11, 1834 where they spent the first winter.

Deacon Scarborough was busy that winter buying up all the land nearby, hoping to keep it out of the hands of speculators and non-residenters, in an effort to encourage good Yankees who would be willing to come and help build a church and a desirable society. His holdings purchased that winter totaled about 1500 acres, which he acquired for approximately \$3775. This land is where the village of Payson now stands, and all the immediate vicinity. In the spring he moved his family to Payson, and built the first log cabin in the village, on the site slightly northeast of the present site of the parsonage. Early records reveal the possibility that this cabin might have been moved in from another location, rebuilt and renovated for the Deacon's family. From the moment that the cabin was finished, Deacon Scarborough invited all settlers who could walk or ride in, to attend religious services in his home. Because he was such an admirer of an eastern minister, Reverend Edward Payson, D.D., he named his town Paysonville, later calling it just Payson. Many of the deacon's services were based on sermons found in little religious tracts written by Dr. Payson. In 1835 with the help of two other early settlers, Philo E. Thompson and J. C. Bernard, he platted and recorded lots for the village. Instead of advertising or selling the lots to any willing buyer, they were held at \$100 apiece, and sold only to men of good character whom they cared to admit. When a group of disgruntled men withdrew from the village and made plans to plat another town 1 mile north of Payson, calling their spot West Union, the Payson men were made to realize that the breach was serious and that two small towns so close to each other could not survive. A truce was called, and a more liberal outlook in regard to the selling of lots in the village was shown by Deacon Scarborough and the others. With the sale of the first lots, however, Deacon Scarborough set aside 20% of the sale for the building of a public school to promote education in the new village and he also gave 4 acres of ground for the location of the proposed school. Many subscription schools were held first, however, in the village, with the earliest of these located on the corner

of Fulton and Edwards street, the property now owned by Mr. and Mrs. Lowell B. House, and occupied by Mr. and Mrs. Arthur Loy and family. This school house was a log cabin with puncheon floors and benches for the children. The teacher was Miss Emily Scarborough, who was also the first teacher in the public school to come later, and the year was 1836. This first log school building was also the center for community gatherings, and it is believed that the 20 men and women who founded the Congregational church met there to organize.

CHURCH HISTORY

From the old church minutes:

May 6, 1836: Individuals, members of different and distant churches now residing in this place and vicinity held a meeting this day p.m. for the transaction of business preparatory to the organization of a church. There was present in council Rev. Asa Turner and delegates J. Burns and W. Keyes from the Congregational church in Quincy and the Rev. Anson Hubbard, resident. The meetings of the afternoon and evening were occupied in devotional exercises.

May 7, 2 p.m. Meeting was opened for examination of letters and of candidates for admission to church fellowship, the following individuals were approved and accepted by the council viz: Abner Perry and his wife, Adeline, by letter from church in Quincy; Joseph J. Fielding and his wife, Clarissa, by letter from church in West Hartford, Conn.; A Scarborough and his wife, Electa, by letter from church in West Hartford, Conn.; David Prince and his wife, Sophia, by letter from church in East Bloomfield, New York; Thomas Rand and his wife, Mary Susan, by letter from church in Quincy; Joseph Badger and his wife, Frances, by letter from church in Quincy; Bracket Pottle by profession and his wife, Mary, by letter from church in West Hartford; Daniel E. Scarborough by letter from church in West Hartford; Charles Whitman, by letter from church in West Hartford; Mrs. Nancy Scarborough, by letter from church in West Hartford; Miss Emily Scarborough, by letter from church in West Hartford; Miss Eliza Eells, by letter from church in Gustavus, Ohio; and Miss Louisa Pond.

Brother David Prince was elected deacon. Deacon Prince had opened the first store in Payson, bringing his stock of goods here in 1835. He built the home where Theodore G. House now lives, and lived there with his family all his life.

May 8, the Sabbath service of the afternoon was devoted to the solemn act of constituting the church, consecrating the deacon by prayer and the imposition of hands and celebrating the Lord's Supper. A number of brethren from other churches were present and united with the newly-formed Congregational church in celebrating this ordinance. Anson Hubbard was the first minister, and his salary was to be \$400 per year, with \$200 to be supplied by the American Home Missionary Society and the remainder by the new congregation. The

articles of faith and covenant of some of the brethren were thought by the council to be "too prolix" and therefore "deemed inexpedient." The following were used in organizing this church:

We believe there is one God, self-existent, eternal, perfectly holy, the Creator and rightful disposer of all things, subsisting in a manner mysterious to us, as Father, Son, and Holy Spirit. We believe that the Bible is the revealed will of God to mankind, and was given by inspiration as the only unerring rule of faith and practice. We believe that mankind are fallen from their original rectitudes and are while in a state of nature wholly destitute of that holiness which is required by the divine law. We believe that Jesus Christ, the Eternal Word was made flesh or in a mysterious manner became man and by his obedience, sufferings and death made full satisfaction for the sins of the world and opened a way by which all who believe in Him with repentance for their sins, may be saved without an impeachment of the divine justice and truth. We believe that God has appointed a day in which He will judge the world when there will be a resurrection of the dead, and when all the righteous will enter on eternal happiness and all the wicked will be condemned to eternal misery.

COVENANT

Humbly hoping that we are united to Christ by faith, feeling ourselves under indispensable obligations to acknowledge Him before men and unite with his visible church, we solemnly vouch Jehovah to be our God; the Lord Jesus Christ to be our ruler, teacher and Saviour; the Holy Spirit our guide and Sanctifier, the Holy Scriptures our rule of faith and practice. We make an unreserved surrender of ourselves and whatever belongs to us to the service of God; promising to promote with all our powers the interests of the religion of Christ and to recommend it by presenting in our conduct a constant example of justice, temperance, charity and godliness. We further promise to walk together with the members of this church, as becomes those of the same redeemed household; in the exercise of Christian affection in the discharge of Christian duty, and in submission to its watch and discipline. Relying for assistance on the Holy Spirit, we make these solemn declarations and promises in the presence of this assembly, in the presence of Angels, in the presence of God, the Creator, and the Judge of all.

Thus was the beginning of our church, and the foundation upon which our fathers built.

The early church records go on to state that on September 19, 1836, the church met at the school house, with Brother Badger in the chair. Thomas Rand was elected the first clerk of the church. It was noted that all the male members were present, and it was resolved as a standing rule of the church that all business matters shall be introduced by a motion before being discussed. It was also resolved that the mover of any question should put the same in writing if requested. Probably the most important item of

business at this meeting was the decision of the church that they were not of duty bound to invite Rev. Anson Hubbard to continue as minister after the expiration of the present year. With 4 members in favor of the decision, and 4 against, it was necessary for Mr. Badger to cast the deciding vote, terminating the pastorate of Rev. Hubbard. It must have been a cold winter for Rev. Hubbard, who was dismissed by the church, but unable to leave the community until the spring thaws opened the river for transportation. On September 21, 1836, the church voted that Thomas Rand, J. J. Fielding and Albigeance Scarborough be a committee to draft rules or by-laws for the church. Several pages of the early record book are devoted to these by-laws.

In May, 1837, Reverend Thomas Cole arrived from Kentucky and the church voted to invite him to become their minister for the ensuing year. Rev. Cole took up his residency in the home directly north of the New Cemetery, on the site of the present Harry Schaffer home. This house (later the Moses Spencer home) has in the past few years, been moved into the village and is the Robert Bunte home. Two more deacons were elected by the church in February, 1838, Lewis Roe and Albigeance Scarborough. The church was growing. Letters for new members were received from as far off as Scotland, New Orleans, and points in between. Several members who had settled in and about Newtown felt the expediency of establishing a church closer to them. In those days there were no real roads, and transportation was a major problem. It wasn't only the length of the trails, such as the roads were, but the depth of them also, that proved a real obstacle to the pioneers. In 1839, 20 members were given their letters, at their request, to form a sister church in Newtown. These people were Mr. and Mrs. Lewis Roe, Warren Miller, Phebe Ann Miller, William Wells, Phebe Wells, Elizabeth Jane Wells, Amy Ann Wells, Catherine Wells, Samuel Reed, James Stobie, Elvira Stobie, Alexander Stobie, Janet Stobie, and Samuel Reed. This left 29 members in the Payson church. Among them, was the name of Martin Seymour, who, having left West Hartford in April of 1836, reached Quincy May 28 of that same year, and came on to settle at Payson. He had joined the church in a company of others on May 27, 1837. Mary Abbott Prince (who later married Daniel Robbins), Prudence Ann Prince, daughter of D. and S. Prince, and Mary Halsey Strong (Mrs. Daniel Scarborough) were received into church membership November 4, 1837. The Moses Spencer family came in 1840.

From the beginning of the church, its stand on the temperance question was adamant. Drinking was regarded as one of the worst sins of all by the good people and was to be shunned completely. The "Temperance Journal" was subscribed to by many in Payson, as early as 1836, and in 1840 a movement called the "Washington Temperance Society," founded in Baltimore by 6 drunkards, (less than 10 years before that), had reached Payson, and was reported to have "wrought" wonders here, and in the whole country. With such strong advocates for the society, it is little wonder that the first saloon-keeper here in the village a Mr. Hardin, had to send to Quincy for men to help put up his building. The church itself, expressed the sentiments

of its members by a rule adopted in May, 1837, namely: "No person shall be admitted into this church who will not agree habitually to abstain from the use and traffic in all intoxicating liquors, except for mechanical, medicinal, chemical and sacrificial purposes."

And equally impressive today is the early church's stand on missions, both home and foreign. Years later, in 1866, the church's budget for benevolences was higher than for home expenses. Many pioneer Yankees left in their wills large legacies of money toward the furtherance of missions. Some members of the church were even known to have borrowed money to be able to contribute substantially to foreign missions. Daniel E. Robbins, the father of the late Edith A. Robbins, was one of these.

On May 25, 1839, the church voted that the Sabbath School would be held between services. Mr. Abner Perry was elected the first superintendent. The early fathers took their faith and religious convictions far more conscientiously than we often do today. Their services weren't limited to one hour in length, often just one day a week. Records of our church show the preparatory service, held each month before communion on a Saturday afternoon, plus mid-week prayer services, two services on Sunday, with Sunday School sandwiched between. The Sunday services were all day affairs, with the families living some distance bringing their basket dinners. The old parsonage was a favorite spot for the children who ate their lunches on the south porch, drinking from the old oaken bucket at the well on the porch. And, of course, in these days of our church's infancy, countless business meetings were held to determine the church's course of action in the many decisions to be made.

In April of 1838, Rev. Cole announced at a business meeting after church, that he had received a letter from the Quincy church, asking the church to join in the Quincy Association of churches. This church thereupon took action to become a member of the Association on April 22, 1838.

Several names to be prominent throughout the history of the church were added to the membership roles in 1849. Included were Philo E. Thompson, Edward Seymour, Evalina Seymour, Frances Seymour, David Prince, Jr., and others.

Three years after being organized, the Payson church was ready to build a sanctuary. Mr. Lesley Garnett was the contractor, with David Prince, Joseph Fielding, and Charles H. Winn the church committee. The building contract specified a building 55 feet by 38 feet, two storey, 7½ foot basement, main storey 17 feet high, basement wall of stone, with the entrance to the east. The auditorium, much as in our present building, except that there was a gallery over the vestibule with circular front and the gallery was to have two flights of closed stairs, with a paneled door at each flight. The pew doors and fronts were to be pine paneled and molded, the backs plain and sloping, capped with cherry with a cherry scroll on the end next the aisle. The pulpit was to be built in a neat and handsome style of the Ionic order. The ceiling was to be finished with stucco cornice and centerpiece. The frontispiece was to be of the Ionic order with

pilasters, the steps and platform were to be of walnut, carried up between two pedestals, paneled in front and on each side. There were to be two chimneys, also a cast iron grate inserted in the floor of each side aisle. The plan was to heat the auditorium by stoves in the basement, placed directly under the iron grating, and surrounded by a tin drum. All the construction was to be in a good style with the usual specifications as to material and workmanship, at a cost of \$4750. The building was accepted with the basement unfinished, and the cost of the building was given to be \$4400 at the 50th anniversary celebration. Of this sum, \$2,000 was borrowed from a Colonel Golding of Worcester, Massachusetts.

The new church was dedicated on March 24, 1841. Rev. H. Brown gave a dedicatory prayer, with the sermon given by Rev. Horatio Foot, and a dedication prayer by Rev. Mr. Kirby. The committee for the dedication was Nelson Pitkin, Milus Gay, Abner Perry, David Prince and Charles Winn. The church was said to be the best church building in this vicinity.

During the spring, when the question of Rev. Cole's salary arose, there was much difficulty in raising the \$500 he felt he needed to live on. Subsequently, Rev. Cole resigned in May, after he had been installed, and it was necessary to call a council to dissolve the pastoral relation. The next minister to be called was the Rev. Z. K. Hawley, at a salary of \$500. It is very unusual to note here that Mrs. Nancy Scarborough and Mrs. E. Trimble are recorded as voting. This was beyond the ordinary procedure, because the women of the church did not vote at the business meetings, but the reason for their action is not known. The solicitors of the church could not raise even \$400 toward the minister's salary. It was decided that the church would raise what it could, and Rev. Hawley would stay as long as the money would support him, on a basis of \$400 per year. It is interesting to note at this time the Sabbath schedule. A record of November 12, 1842, lists prayer meeting at "10½ a.m.; public services at 11½ a.m.; prayer during intermission; public preaching at 1½ p.m.; prayer meeting 5½ p.m.; preaching at 6½ p.m."

On November 18, 1842 a revival had been in progress for several days. About midnight, flames were seen bursting from the windows of the church. The alarm was given, but it was too late to save the church. All was consumed in the fury of the fire, leaving nothing but the steps and the basement walls. Hugh Morrow had conducted a school in the basement, and there was a quantity of school books, school room furniture, lumber and building materials, as well as the tools of 3 carpenters in part destroyed. A strong west wind blew and the weather was very cold for the season. As Deacon Scarborough tried to enter the burning church to save the Bible and some of the furniture, the entire floor fell in. In the brightness of the light from the flames, his face reflected streaming tears. And as the next day dawned, there was still further sadness to be felt by the church and the village. Martin Seymour died after a lingering illness.

As great as the loss of the church was to the pioneering fathers, they did not let time elapse without finding a new church home. Two

days after the fire, the members met in Deacon Scarborough's home and made plans for securing a new church home, and continuing services. For a time, worship services were held in the school house, and in the homes, and finally a wagon shop was fitted up for the members to use as a temporary church. In the meantime, the little group was soliciting help from the other churches in the village, the Quincy church, the Home Missionary Society, and the Rev. Hawley, who had left the church earlier, was soliciting aid from Eastern sources where he was then located. Rev. Hawley, in his solicitations for funds for the rebuilding of the little mid-western church, met with much indifference, and little cash donations. It was painfully evident to the members that if they were to have another sanctuary, they would have to be mainly responsible for the building of it. There were 62 members now, 29 men and 33 women. There are in the records of the village and the church, proof that some of the members mortgaged their homes and land to support the building and sustaining of the young church and the second sanctuary. One such name on record is that of Joseph J. Fielding and his wife, whose home farm is now the Mrs. Olive Spencer farm.

On July 31, in a business meeting, it was voted that the new House be built on the west corner of the old foundation, and that it would be 30 by 36 feet. The building committee named to serve included J. J. Fielding, T. B. Warren, Deacon Prince, Moses R. Spencer, Daniel E. Scarborough and Milus Gay. In September of 1843, Rev. J. H. Prentiss arrived from Naperville, Ill., to take up his pastorate here. His salary, after much struggling by the congregation to raise it, was \$300 plus fuel (wood), transportation and any possible aid from the Home Missionary Society.

The new church building was completed in 1844 and was in use for about 20 years. This same two-storied building is still standing in the village, having been moved to the southwest corner of the park, and made into a two-family home. It is now the property and home of Mr. and Mrs. Lyle Meatheringham, members of the church today.

In 1843 a library was given by Abram Martin of Philadelphia to the church. Edward Seymour was the librarian of the church. On November 26, 1843, Joel K. Scarborough was received into church membership. It is worthy of note to record this, because Joel Scarborough was elected church clerk at the annual meeting in May, 1844, and served in this office until his death May 3, 1915—71 years of continuous service. He was married first to Julia Seymour, a daughter of Martin Seymour, in 1849. Upon her death in 1856, he later married Miss Harriet Spencer, daughter of Moses Spencer. The Congregational Association of Illinois held its semi-annual meeting with the Payson church in April, 1845. Friends in the east of Harriet Spencer presented the church with a valuable set of communion furniture. The church tendered its appreciation for the gift January 4, 1846. In 1848 a new roof was put on the meeting house, and the project was financed by subscriptions. In the annual meeting of 1849, it was decided that the choice of slips (pews) to be occupied for one year be offered to the highest bidder. This was done after prayer meeting on Friday

evening, June 2, 1849, and a price was fixed on the remaining ones, so that anyone wishing to could obtain one by the payment of the fixed price. This same practice was followed the next year for the purpose of repairing the church. Rev. Prentiss terminated his pastorate of the church in the fall of 1851, having served 8 years. The church then voted a recall to Rev. Z. K. Hawley, who began his second pastorate in December, 1851. When Rev. Hawley returned to Payson, he built a seminary—a boarding school in the southeast part of the village—employing teachers of the highest caliber. On May 28, 1852, the church passed a resolution that allowed no person to occupy the church who would charge admissions. Mr. Ames was to have the charge of “telling” (renting) the lower room, but he was to exclude all business of a hazardous nature. Later, on December 1, the first motion was amended to say “except for the purpose of instruction in sacred music.”

At the annual meeting in 1853, held Dec. 3, a resolution was passed instructing the American Home Missionary Society and the American Board of Commissioners for foreign missions not to use the monthly contributions of this church in the support of ministers who were slaveholders, or in support of a missionary over a church who received into their communion slaveholders unrebuked. Thus the church had taken a direct stand in regard to the slavery question in the darkening years before the Civil War. Rev. Hawley closed his second pastorate in 1855 and the church called Rev. Cephas Leach, of Carlinville, Illinois, who began his pastorate in 1856 and whose salary, beginning January 1, 1857, was to be \$600 per year. (Rev. Leach married Mary Scarborough, a sister of Joel K. Scarborough). At this time, as at each annual meeting, a caretaker was named, after men submitted bids for furnishing lights and fuel for the church on a yearly basis. The lowest bid made this particular year (1857) was \$70 and made by David Thompson (a son of Philo Thompson). On September 17, Joel Scarborough was appointed a delegate from the church to the Triennial Convention of Congregational churches to meet in Chicago for the purpose of electing officers and inaugurating professors for the Theological Seminary of Chicago. On November 20, Daniel Scarborough represented the church as a delegate to Hannibal for the purpose of establishing a Congregational church there. At the Annual meeting of 1859, it was recorded that the church attempt to establish or raise \$700 to defray current expenses, and a resolution was adopted stating: “Whereas we regard gambling as an atrocious fraud, a most destructive vice, and lotteries as one of the most insidious and dangerous forms of this vice and gift enterprises as the most specious and seductive of lotteries and as deriving their chief sustenance from the periodical press, therefore we urgently request the religious papers circulating in our midst not to introduce this temptation into our families. Believing that in this we express the sentiments of every Christian church, we respectfully request its insertion in the religious papers circulating among us, namely: The Congregational Herald, The New York Independent; the Puritan Recorder; The Congregational Journal; the New York Evangelist;

and the Sunday School Times." At this same time, the church went on record to support and approve of financial aid to the Congregational Union for building churches, the fund for the support of widows of ministers, Father Cinaquy's mission at Kankakee, the Chicago Theological Seminary and the Missionary Association.

On Sunday, February 9, Deacon David Prince offered his resignation from the deaconship of the church because of his advanced age and infirmities. The church set another date for the following Saturday to consider the matter. At that time, refusing to terminate the aged man's duties he had so faithfully executed for 26 years, the church voted him a deacon emeritus, and elected a third deacon, Daniel Robbins, a son-in-law of Deacon Prince, to serve as active deacon.

At the annual meeting of December 12, 1863, Deacon Prince introduced the matter of building a new house of worship, and it was decided that Rev. Leach should call upon all members present to express their opinion of the expediency of the matter. There were some differences of opinion expressed, but at length it was resolved that a committee of two be appointed by the pastor to prepare and circulate a subscription paper for the purpose of planning a new church building. Deacon Prince and Samuel M. Spencer were appointed to the committee. On Monday, April 4, 1864, the church met to hear the report of the committee. They reported that about \$4,000 had been subscribed, whereupon following a desultory discussion and debate, a committee of 3 was appointed to devise some plan of a house with some probable estimate of the expense involved. Named to serve as this special committee were Edward Seymour, Joseph Elliott and J. K. Scarborough. After further learning of the approximate size and plan for the new building from conversations of those present at the meeting, the church adjourned to meet again April 16. When the church convened for this meeting, each of the committee members presented a plan for the consideration of the church. After much discussion, the members selected the plan of Mr. Joseph Elliott, with the addition of a basement and such modifications as the building committee might see fit to make. The building committee was then appointed and Mr. Elliott, Deacon Daniel Robbins and Deacon David Prince were named. Meetings were held, and the subscription fund was increased as time went on. On May 16, the proposal of Mr. Elliott to build the house for \$6,000 was finally agreed upon. Edward Seymour and J. K. Scarborough were added to the building committee.

On March 29, 1865 Deacon Scarborough (Albigence) died, and Mr. George Hunter was appointed to fill the vacancy as deacon. On July 1, 1865, the church met to elect trustees to fill vacancies caused by the deaths of 3 members of the board. It was at this meeting that Joel K. Scarborough announced that he had been informally entrusted with \$722 for the purchase of a bell for the church and that he had purchased a bell from West Troy, New York at a cost of \$725. Of this sum, \$425 was contributed by Mrs. Electa Scarborough and family. Reverend Leach expressed a desire to retire, and terminated his ministry Dec. 30, 1865, but he agreed to supply the pulpit as needed,

until a new pastor could be obtained. Joseph Elliott was extended a vote of thanks upon completion of the sanctuary, which today remains a tribute to his skill and craftsmanship. In the church clerk's book is the following commendation: May 26, 1866—In accordance with the action of the church at our last annual meeting, Rev. Leach presented the following resolution which was adopted: Resolved, that the thanks of this church and congregation are due and are hereby tendered to Brother Joseph Elliott for the manner in which he has fulfilled and surpassed his contract in building our house of worship—for the massive solidarity of the frame for the excellence of materials and thoroughness of workmanship, and care in finishing throughout and for the patience and cheerfulness with which he has accepted numerous changes in the plans and striven to carry out our wishes and provide us so fine, commodious and beautiful a House in which to worship God.

Reverend Parmalee was called from Michigan and his salary was set at \$1,000 plus expenses in moving. However, his connection with the church was of short duration and he returned to Michigan to reunite with his former faith—the United Brethren Church. Despite the fact the minutes book records the refusal of the church to accept his resignation, he did leave, and a Rev. Foot was called to supply the pulpit until a regular minister could be obtained.

On Monday, October 14, 1867, the church met to consider hiring Rev. Mr. Shinn, who had supplied the pulpit the week before. They voted to extend a call to Rev. Shinn for 6 months, providing the church could raise the salary he expected—\$1,000 per year. When it was learned that the agreement was mutually acceptable, Mr. Philo Thompson, as solicitor for the church, was requested to circulate his paper and obtain pledges. The following meeting held the next Sunday, October 20, Mr. Thompson reported there was a deficiency in the subscription paper, but the church voted again to extend an invitation to Rev. Shinn to preach for 6 months and Mr. Thompson was to continue his efforts to raise the money. The 6 months' period stipulated for the ministry of Mr. Shinn extended into a 3 year pastorate, constantly plagued by periods of financial deficits in the struggling church. It was largely due to the shaky financial picture that Rev. Shinn tendered his resignation on Sept. 3, 1870, after a Saturday preparatory lecture. The church then offered a call to Rev. Stryker Wallace, who had upon several previous occasions occupied the pulpit while visiting in this community. Stryker Wallace had a personal interest in Payson, having married Mary F. Scarborough, a daughter of Daniel Scarborough. He refused the church's offer to come at a salary of \$1,000 stating he desired \$1,600 a year. This amount must have staggered the struggling congregation. After much deliberating and efforts at raising the budget, the people voted to extend to Rev. Wallace a limited pastorate, based on 10 months duration at \$1,000, with the agreement they would make every effort to increase the budget and subscription paper to the desired \$1600 level. The church was repainted in 1871, and the bell had to be recast. The bell was now rung for services one-half hour before time, instead

of 15 minutes as had previously been done. In December of 1872, the church assumed for the first time, the responsibility of paying for Sunday School supplies. In 1875 a rule was adopted stating—"All persons uniting with this church shall be required to present themselves at some regular meeting of the church on the Sabbath and publicly, both give their assent to the articles of faith and enter into covenant with the church. The Association meeting in 1875 was held in Rockford with Dr. Maximilian Shepherd, physician of Payson, elected to be the delegate.

At the end of the church service on July 11, 1875, Rev. Wallace tendered his resignation effective Aug. 31, but upon reaching a financial agreement of \$1400 for his salary, he agreed to remain.

The church, up to this point, had had no official parsonage for its minister to occupy. Various homes about town had housed the different pastoral families, but in June of 1877, a committee was appointed to solicit subscriptions for erecting a parsonage, or to purchase a building suitable for one. The property suggested at this time as a possible parsonage was the Samuel E. Hewes place (now the Gillhouse property) but Rev. Wallace was very much opposed to this particular property. He had in mind a much more expensive plan he wished the church to consider as a parsonage solution—but the early minutes do not go any further into details, except to shelve the minister's idea. Nothing more is said of the parsonage question until many years later, when in the minutes it is recorded that the property was taxed and the people wondered if it was a legal right of the county to tax the church property. Evidently the church overrode any possible objections and eventually purchased the property.

In 1878 new hymnals were purchased and funds raised to purchase an organ. At the annual meeting of that year, a petition was presented the church signed by some of the women in the church, urging the church to take into consideration the "propriety" (possibility) of building a room as an addition to the church building for Sunday School supplies, prayer meetings, etc. The petition was referred to the trustees, who later returned the verdict that they thought it unwise to add to the burdens already borne by the church ("which burdens are felt by many of the brethren to be now too heavy") to build that which was not absolutely necessary and which they felt they could do very well without.

Stryker Wallace closed his pastorate with his farewell sermon Oct. 28, 1883. The church voted that for the interim between ministers, when no supply was available for the services, Joel K. Scarborough would read a sermon on Sundays. Rev. A. E. Allaben, coming from Crystal Lake, Ill., accepted the call of the church and preached his first sermon as the new minister on the first Sunday in October, 1884. With the beginning of his pastorate, the church abolished the custom of employing a minister from year to year, and he was invited to serve as pastor for one year at least, and as long thereafter as was agreeable to both parties and until 3 months' notice be given by one of the parties to the other. J. K. Scarborough was commended by the church for his years of faithfulness as Sunday School superintendent

and the commendation was recorded in the clerk's books as a part of the record. He had served at this time 17 years as superintendent, but he was to return to the role in 1886 and serve then until 1911, when he was named superintendent emeritus. Thus, this man served a total of 42 years of his lifetime as superintendent of the church school. During the year of 1886, it was necessary to paint the church building, and re-shingle the roof. The cost of the painting was \$170, and the shingling was estimated to be \$130. To put a third coat of paint on the spire would have been \$185. It is interesting to compare these figures with the cost of the painting of the church in 1958, figured at \$709. The ladies of the church re-carpeted and repapered the church during 1888, making other interior improvements also. 1890 saw the installation of a new furnace in the basement and the purchasing of the property directly east of the church—the Gillhouse property. The only record of the cost of the property is referred to in the minutes of the annual meeting of 1889, when the Rev. Allaben reported that he had raised \$1446 with the possibility of more to come in, toward the purchasing of a parsonage. New Hymnals were purchased for the church, "Laudes Domini" upon the recommendation of the organist, W. D. Perry, and his wife who was the chorister and leading soprano of the choir. (W. D. Perry was the son of Abner Perry. For many years he was the editor and publisher of the "Adams County News," a gazette which was published every three weeks in Quincy, although he maintained his home at Payson always.)

Rev. Allaben left early in October, to be with his family who had gone to Oberlin, Ohio. Rev. L. R. Royce began his new pastorate in Payson the first Sunday in January, 1892. Rev. Royce was an elderly man, placid and smiling, who called on the members faithfully, riding in his horse and buggy. His sermons were called devout and thoughtful. At one of the earliest business meetings after Rev. Royce came, Edward Seymour offered the following resolution on January 24, 1892: "Resolved, that the treasurer of the Payson Congregational church be the custodian of all moneys belonging to the church; that all gifts and bequests to the church shall be entered upon the treasurer's books and called by the name of the giver. Such funds coming into the treasurer's hands shall be loaned in the name of the trustees of the church at the usual rate of interest and the income therefrom shall be applied to the support of the gospel and current expenses of the church. 2. That the treasurer shall be required to give bond to be approved by the trustees of the church. The trustees may allow the treasurer a reasonable compensation for his services." This resolution was adopted by the church.

Mrs. Harlow (Olive) Spencer brought her letter from the Methodist church on Feb. 21, 1892, being received into membership on March 6, 1892. Two years later, Mr. and Mrs. Spencer took their membership to the Methodist chapel at Spencer's Switch (Pike County) where they were very active in the Church there until 1904 when they returned to Payson. Miss Reba Wharton was propounded for admission into church membership on August 21, of that same year, and received into membership on August 28. They are the two earliest

surviving members of the church today, but each has held membership in other churches.

Joseph Elliott, who had built the church, as well as the beautiful stone bridge over the Gorge at Fall Creek, died March 31, 1892, at the age of 89. Joseph Elliott was indeed a master builder of his day. The first record of a Christian Endeavor society in our church is found concerning a 3 days' meeting held with the church by the district association of Christian Endeavor societies. And in 1892, upon the death of John Reisner, the church was made the beneficiary of a \$1,000 bequest, providing the church was legally incorporated. The necessary steps were taken, and the incorporation of the church is on file in the recorder's office. It was voted that the legal name of the church should be the Congregational Church of Payson; secondly, the following persons were elected trustees of the church: Edward Seymour, Philo Thompson, William D. Perry, Thomas Elliott, and Joel K. Scarborough.

On Friday morning, January 13, 1893, Bracket Pottle, last surviving member of the 20 original organizers of our church residing here, died in his 89th year. Mrs. Mary Rand Pitkin, widow of Thomas Rand, had remarried and lived in Quincy, but had been long absent from the church. Bracket Pottle was followed in April by Philo E. Thompson, who dropped dead on the street between his home and Main Street of Payson. At that time he (Thompson) was the oldest remaining male member of the church, 82 years of age, and having united with the church in 1840. Mrs. Frances Seymour Ames (a daughter of Martin) who, with her husband had been largely instrumental in organizing the Congregational church in Dallas City, Ill., had returned to Payson to make her home after his death, died April 24. Thus, 3 of the older members of the church had passed away within a short period of each other.

At a business meeting held Nov. 4, the names of various members who were no longer attending church were voted upon individually and dropped from the church role. There were 17 in all; some had moved from the community and were no longer heard from; others were dropped because of unchristianlike behavior. In the case of the latter, there are many instances recorded where the church sent committees to call on the wayward members and to plead with them to give up their sinful ways.

The salary paid Rev. Royce in 1894 was \$900. In April, he and another delegate represented our church in council to ordain the Rev. S. E. Lynd as pastor of the Congregational church at Beverly and also as the minister of a newly organized church at South Prairie. The year 1895 is to be especially noted here, too, because in April of that year, several persons were received into church membership who are still active members today and therefore our oldest members today in years of constant membership in the church. They are Mrs. Anna May Groce, Mr. Frank Scranton, and Mr. Stanley Mann.

William D. Perry, for 43 years a member of the church, and for nearly all of those years the organist, died in February of 1896. Rev. Royce ended his pastorate Dec. 27 of that year. At this time is

mentioned for the first time, the "Sunday School convention," a union meeting held on the 4th evening of the month. This union meeting of the churches was continued for many years. Rev. William Huelster, North Ontario, California, came to Payson to begin his pastorate May 2, 1897. In 1898 the church was repaired and re-decorated, inside and outside. The cost for shingling the roof and painting the church was reported in the clerk's minutes as having cost about \$246, or, including the hitching posts along the east side of the park, about \$260. The women of the Ladies Aid Society attended to the papering and painting of the auditorium, and secured a new carpet for the room. Rev. Huelster accepted a call to the Congregational church at Malta, Ill., and terminated his pastorate here July 1, 1899.

Rev. David Todd, of Peoria, preached on July 30, 1899, and on Sunday, Aug. 13, the church voted to extend a call to Rev. Todd, which he accepted. Prudence Ann Prince, a daughter of David Prince, who united with the church Nov. 4, 1837, died Oct. 10, 1899. Upon her death, she willed the church a legacy of \$1,000. On Children's Day, at the evening service (June 10, 1900), the first gift of a Bible to a child reaching the age of 7 was made to Loren Gillhouse. Late in that fall, Nov. 28, 1900, Rev. Todd married Mrs. Mary King of Payson.

Through the combined efforts of Rev. Todd and Mr. L. K. Seymour, Miss Lulu Nicholson of the village was engaged to train the choir. A series of evangelistic meetings was conducted by a Rev. Coad of Galesburg. Deacon Samuel Moses Spencer, who was a deacon for more than 20 years in the church, and a church member for 63 years, died Dec. 9, 1903. Deacon Spencer sang in the choir, his bass voice a rich, vibrant and outstanding contribution to the church services. Edward Seymour, who had united with the church in 1840, died in 1904 at the age of nearly 86. He had served the church faithfully in many capacities, for all 64 years of his membership. At his death he, too, bequeathed the church \$1,000.

In 1905 it was decided to do away with the custom of holding a morning session on the annual meeting day, and to enter into the business meeting after dinner. In 1906, Henry M. and Lyman K. Seymour erected an addition to the church, a room designed and suited for prayer meetings, Sunday School classes, etc., the room to be a memorial to their Uncle Edward Seymour. The church thankfully accepted the generous gift and a special committee of ladies, the trustees of the church, and the Seymour brothers were named to act upon the project. At the annual meeting, it was ruled that the young members of the church must have reached the age of 16 years before they would be entitled to vote. And at this annual meeting of 1906, the following resolution of thanks to the Seymour brothers was unanimously voted and recorded in the church's records:

"Whereas the Seymour brothers, H. M. and L. K. Seymour, have of their own motion caused to be erected a beautiful and substantial addition to our church building, consisting of a room designed and suitable for prayer meetings, primary Sunday School class, etc., and

so connected with our audience room, that it can readily be used as an addition thereto, while underneath in the basement is a commodious, well-lighted room to be used as a kitchen, the whole building being erected, finished, furnished and paid for by the said Seymour brothers and their families and presented by them as a free gift to the church in memory of their deceased Uncle, our brother, Edward Seymour, now therefore:

Resolved, that we, the members of this church do very highly appreciate the above described gift and the kindly, generous spirit of the donors and we desire that this feeble expression of our gratitude should be embodied in the records of our church."

A new communion set was purchased by the church in 1907. At the annual meeting, during dinner, it was noted that Miss Lizzie Scarborough, who lived alone in her family home was missing from the assembled members, and upon inquiry it seemed that she had not been seen the day before. After the dinner, Mrs. Henry Seymour and Mrs. H. F. Scarborough decided to investigate and upon finding the doors locked, gained entrance through a window. They found Miss Elizabeth partially dressed and lying upon her bed, dead. It was a great shock to the church people, but as it was necessary to call the coroner, it was thought best to hold the annual meeting as announced. Miss Lizzie, as she was affectionately called, had devoted much of her life to the church and the community.

Rev. Todd closed his pastorate May 30, 1909, and the next minister to serve the church was Rev. Frank J. Brown, who came to Payson from East Chicago, Indiana. His pastorate began Sunday, Sept. 5, 1909. Today, Rev. Brown's daughter, Mrs. O. Ralph Baker, Sr., (Lois) is still an active member, in regular attendance with her family. At the annual meeting of 1911, Joel K. Scarborough, who because of old age and enfeeblement, was unable to continue as Sunday School Superintendent. Recognizing the grand old man's lifetime of faithful service, the church elected him superintendent emeritus for life. L. K. Seymour was then elected active Sunday School superintendent.

Following the death of Lizzie Scarborough in 1907, her home had been left as a haven for retired missionaries and/or ministers. This proved to be an unsuitable arrangement, and in 1912 the trustees of her estate and the trustees of the church affected an exchange of properties, and the Scarborough home became the Congregational parsonage. The change of properties provided for the exchange of lots 7 and 8 on which the home was located, and lots 145 and 146 lying directly east, for the two lots and the home directly east of the church. The interior of the Scarborough home was altered and repaired at an expense of \$1200, and the Brown family became the first minister's family to live in the large parsonage.

Joel K. Scarborough asked to be relieved of his duties as church clerk, because of his advanced age. The church refused to accept his resignation, but elected his son, H. F. Scarborough, as assistant clerk in 1913. The elderly man served 71 years as church clerk. At the annual meeting in 1914 he was absent, his failing health making it

impossible for him to attend the annual meeting—the first he had missed in over 70 years. He died in May, 1915, a man whose entire mature life had been devoted to the service of his Master and the little church he loved so well.

Within the church, as well as this entire area, a great tragedy occurred in 1915. Charles W. Seymour only son of Mr. and Mrs. Henry M. Seymour, was instantly killed when struck by a pitched ball, while playing with the high school team. He had taken an active part in the young people's work in the church and was well-liked by all who knew him. Today the beautiful stone school building is a memorial to his name and is a constant source of pride to the community.

The church received into membership under unique circumstances the family of Mr. and Mrs. George Wickancamp, whose home east of town is now the Emil House residence. It was 1915, and because of the serious illness of one of the daughters, and the physical impossibility of another of the family to enter the church, the minister, the standing committee and a few friends met in the home with the Wickancamps to make it possible for them to be received into church membership and to partake of Communion. In the records of the church, this is the only time such action has been recorded.

Committees were named to solicit funds in 1916 for redecorating the church and to install electric lights in the church. While these improvements were being made, services were held in the red brick bank building. In July of the same year services in the church were resumed. The "Marion Lawrence" loving cup was presented to our Sunday School in 1917 in recognition as a banner Sunday School in the state among Congregational churches. Julia Pottle Larimore, daughter of Bracket Pottle, died at Plainville. She had retained her membership in the church throughout her lifetime.

1918 saw the dreaded influenza epidemic sweep the country, with the Payson community struck by it also. Church services were discontinued for 5 Sundays during October and November because of the raging epidemic. The clerk's books have recorded the deaths of two members who were victims of the disease that year.

L. K. Seymour tendered his resignation as church treasurer at the annual meeting of 1918. He planned to spend the winter away from Payson. On July 21, 1919, the church was saddened by the death of this man who had served faithfully as church treasurer for 26 years, and as assistant superintendent, and superintendent of the Sunday School for an equally long time. October 5, 1919, Rev. Brown offered his resignation and requested speedy action thereon. His pastorate of 10 years duration was closed on Nov. 16, and in March, 1920, Rev. Jonas Brooks, D.D., began his pastorate here. Dr. Brooks was a large man, who had had a career in uniform as chaplain during World War I. His preaching was in an emotional, evangelistic manner.

A hot and cold water system and bathroom facilities were installed in the parsonage in 1920 at an estimated cost of \$800.

Thomas S. Elliott, one of the oldest members died, having served the church honorably and faithfully as trustee since 1889. He was a son of Joseph Elliott, the builder.

Dr. Brooks tendered his resignation at the morning service Sept. 23, 1923, to be effective Oct. 15. The next minister to be called also held a doctor of divinity degree—Dr. Henry Tuttle, a well-educated man who had been formerly associated with Kingfisher College in Oklahoma, as its president. Dr. Tuttle was well trained, and used his great ability and good judgment for the benefit of the church and its members. He was keenly interested in the youth of the church. The Sunday school classes were reorganized, the hymnals of American Youth were purchased, junior church organized, and Mrs. Tuttle took charge of the primary department. On October 25, 1925, the entire board of trustees of the church signed a resolution recommending that the church instruct the board to sell lots 145 and 146 (east of the parsonage grounds) to the trustees of the Elizabeth Scarborough estate for the sum of \$500. The resolution further stated that the described grounds with adjoining property, were to be used as a community athletic field. (This money from the sale of the lots was later used to purchase two pianos for the church and Sunday school.)

May 7 through May 9, 1926, the church celebrated its 90th anniversary. Three former ministers attended and Dr. Merrill, then state superintendent of the Congregational Conference was the guest speaker on Sunday.

Henry Scarborough was named a committee of one to care for the church property at the annual meeting of 1925. During the year of 1926, it was found that major improvements and repairs to the church property were badly needed, and in 1927 the following renovations were made: All the basement floors were removed, a line of drain tile laid diagonally from outside the basement entrance to the northeast corner of the building and then to the street gutter, making a well-drained system. Concrete at a thickness of about 6 inches was poured over the entire basement floor; a concrete wall was built across the basement to take the place of the old lath and plaster partition and situated about 10 feet west of the old one, thus enlarging the dining room to this extent. The cost of this work, mostly out of sight, was \$1062. Creosote joists were laid in the concrete and on these cross joists were placed, upon which was placed a double floor for the dining room, making a very durable floor. The heating of the several rooms had to be decided by an architect who declared a steam heating plant impracticable and recommended two hot air furnaces. New plastering was done in the dining room, the rock walls of the furnace room were plastered, while the partitions that divide the old furnace room in three rooms, and the ceilings of these rooms were made as nearly fireproof as asbestos roofing and metal ceiling would do it. This remodeling did much to remove the fire hazard that had been present in the basement for years. Small class rooms were made in the dining room by sliding curtains of velour. The buffet was installed in the concrete wall of the dining room and table cupboard space built in the kitchen. A steeplejack was found (after 15 months) who would name an acceptable price, the steeple was given two coats of paint and the tin work was given a coat of especially adapted paint. These improvements were made to the church at a cost of \$3500, given by

Henry F. Scarborough. During this year the two pianos were purchased. The new Constitution of the church had been prepared by a committee appointed to serve in that capacity and was adopted by section and in its entirety.

The year 1928 records the deaths of several of the oldest members, among them Mrs. Harriet S. Kay, whose membership in the church was 75 years, 5 months and 15 days. Mrs. Kay was secretary of the Women's Missionary Society for over 30 years, a teacher in the day school and a Sunday school teacher for many years. Mr. Amos Scranton, father of H. J. and Frank Scranton died in 1928, as did Deacon Daniel E. Robbins and John F. Spencer. These names represent families who served many years in many capacities with the church.

The annual meeting of 1929 was held the second Sunday of January, in conformity with the newly adopted constitution. August 31, 1930, Dr. Tuttle tendered his resignation after seven years of service to the church. The next minister to come to Payson was Rev. Leland Porter, who arrived in Payson Feb. 1, 1931. Of all the ministers in the history of the church, it is believed that Rev. Porter was the only one whose wife was also an ordained minister. Depression times were evident in the church's financial status as well as all over the nation. The treasury showed a deficit of \$450, with a salary owed to Rev. Porter of \$205. Rev. Porter announced his resignation in August, to be effective Oct. 16. At that later date, however, he expressed a desire to stay and continue his pastoral work, even being willing to stay for expenses only. The church voted then to pay Brother Porter in full to date for his services but because the treasurer reported no funds with which to meet the obligation, the trustees of the Elizabeth Scarborough estate offered to loan to the trustees of the church an amount equal to the reported shortage. The members of the church thereby requested the church trustees to borrow the needed amount, providing the loan could be repaid as quickly as outstanding pledges became due and could be collected by the treasurer, and that the treasurer could retain from the collections an amount sufficient to defray the minor expenses of the church, such as janitor, fuel and lights. Upon the voting of the congregation in favor of this proposal, Rev. Porter was asked to continue his services until the first of January. He closed his pastorate on Dec. 25, 1932.

After several meetings and deliberating to straighten matters out, the church extended a call to Rev. Elmer E. Hoats of Clifton, Ill., to become their pastor at a salary of \$900 per year, parsonage and moving expenses also included. Rev. Hoats began his pastorate Feb. 5, 1933. In July of that same year, at the close of a morning worship service, a delegation from Griggsville, headed by Mr. Lee Butler, whose parents had been members of our church some 68 years ago, offered our church their pipe organ if we could make a place for it. A committee was appointed to consider and investigate this amazing offer. The next Sunday, July 23, the church met again with Mrs. Seymour reporting for the committee. They were convinced that it was an extraordinary opportunity to secure a pipe organ. The church

then voted to accept this very fine and generous gift and a committee was appointed to solicit funds for installing the organ. The clerk was instructed to extend to the Griggsville people the sincere gratitude of the church for this beautiful, melodious and lasting gift. The church voted to place the organ in what was then the choir space. An organ builder from Alton, Ill., was willing to take down and rebuild the organ for \$120. On Sept. 10, 1933, a special religious and musical program was given, dedicating the pipe organ in the church. Many members from the Griggsville church were in attendance.

Rev. Hoats had many plans for the church. His youthfulness and pleasing appearance combined to give the church renewed interest. The young people were again brought into the church work, and he urged a greater interest in missionary work and ideals. The church cabinet presented several recommendations to the church, which were subsequently voted upon and adopted by the congregation. These recommendations included a joining with the other churches of the village and Bluff Hall in Sunday night union services to be held in the village park; the church school would begin at 9:30 and the morning worship at 10:30, instead of the half-hour later schedule. These were to be summer changes, effective during July and August. That same summer, Rev. Hoats was granted increase in salary from \$900 per year to \$1500.

Rev. Hoats tendered his resignation Sunday, Dec. 15, 1935, having accepted a call to a church at Somonauk, Ill. After the church had been without a regular pastor, but had heard several candidates, the names of four were placed before the church and voted upon, eliminating the one with least votes until one candidate was to be extended a call by the church. This candidate was a Rev. Bartholomew, but the church received a further communication from him that he had already accepted a call to a church in Iowa. Dr. James Robert Smith was then extended a call, and he came to Payson in May of 1936. Dr. Smith was a man of advanced years, gentle-natured and highly respected. He had served in Quincy in 1904. Mrs. Smith was many years his junior, interested in the youth of the church and among her many activities was the organization of the Candlelight Choir. Its members were young girls in the church of junior high and high school age, who sang every Sunday evening and at special services—particularly the 6:00 a.m. Christmas morning worship service.

The most outstanding event in the years of Dr. Smith's pastorate was the celebration in 1936 of the Centennial of the Church. A foremost contributor of the historical information in the booklet published then was Dr. Mary Leach, with other church members taking active parts in the celebration plans. Contributing to the overall success of that great event were Mrs. Clarence Fisher, Mrs. O. M. Long, Mrs. W. K. (Grace) Elliott, Mrs. Henry (Lucy) Seymour, Miss Carolyn Fisher, Miss Reba Wharton, Miss Edith A. Robbins, Mrs. E. A. House, Mrs. Harl Wharton, Dr. and Mrs. H. C. Fortune, Mrs. Harry Inman, Mrs. Howard Deterding, Mrs. Carl Weisenger, Mr. and Mrs. C. J. Hyer, Mrs. D. J. Blauser (grandmother of our present Sunday school superintendent, David Blauser) Mrs. Cuyler Totsch, Miss

Helen Loos (now Mrs. Wendelin Peter), A. F. Morris, Harold Reinebach, Mrs. Irvin Reinebach, Mrs. J. B. Thompson, Mrs. Roger Wharton, Mrs. Frederick Hyer, Henry F. Scarborough, Mrs. Esther Scarborough (Dornacher), and others. It is with sadness that we note, in 1961, the deaths of so many of the older members who were active in the church work then.

Dr. Mary Leach, daughter of Rev. Cephas Leach, died Easter Sunday, 1939. Dr. Leach was a brilliant woman, an individualist in an era when women's opportunities to assert themselves were rare. She was well-educated, holding several degrees. On April 16, in a special service conducted by the Woman's Fellowship, Mary Seymour House (Mrs. E. A.) gave a special tribute in memoriam to Dr. Leach.

In December of 1939 the church decided to discontinue Sunday evening services. Attendance was very low, and the church felt the financial drain of the added expenses involved. Dr. Smith tendered his resignation March 10, 1940, to take effect May 18. Dr. Smith's health was failing and he wished the pastoral relations with the church brought to a close. A resolution "sorrowfully accepting the resignation" and wishing the Smith's "heaven's richest blessings wherever their new work takes them," the church accepted the resignation.

Rev. Arthur Bomers was given a call to the church at a business meeting held June 23, 1940. The church again united with the other churches of the community in the Sunday evening services during the months of July and August. The church steeple was found to be in need of repair and repainting and this was done at a cost of \$135, a gift from Mrs. Henry Seymour, as there was no money in the treasury to meet the amount. The church gave the Seymour family a vote of thanks for the generous gesture. The evening union services during the months of July and August had been so successful that Paul Reinebach presented a resolution calling for the continuance of the union services, to be held in the different churches each week, with each minister in charge of the service from his church. Our pastor was to be the agent for our church in promoting, performing and conducting affairs necessary to the continuation of such union services. At the end of the year in summing up the vital statistics it was recorded that Joseph Kingsbury Scarborough, only son of H. F. Scarborough died September 4, after a long illness.

A beautiful new pulpit Bible was dedicated March 9, 1941, in an impressive service. It was another of many gifts from Mrs. Henry Seymour to the church she loved and served so faithfully. Later, in August of that same year, C. L. Hyer reported to the trustees that the Congregational church of Quincy in their remodeling, had offered as a gift to our church certain light fixtures. Mr. and Mrs. Seymour gave the installation of the fixtures as a gift to the church. The church voted to accept both gifts, and extended their thanks of appreciation. William K. Elliott, a faithful member for 58 years, serving as a deacon, trustee, and in other capacities died in September, 1941. He was the last male descendant to bear the Elliott name on the church roll.

On May 3, 1942, in commemoration of the 106th year of the

founding of our church, an all-day celebration was held. Morning worship, followed by a carry-in dinner at noon, consecration and Communion service at 3:00 p.m., and an evening service was the order of the day. At the noon business meeting after the dinner, a committee named to study plans for redecorating the sanctuary, gave their report. The project was to include the painting of the walls, and ceiling in the sanctuary, the vestibule and the south room. The pews, woodwork and organ were also to be painted in harmony with the rest of the church. In the front of the church, a rearrangement to make a beautiful chancel was planned with the communion table in front of a large velour drape, as the center of interest. Subscriptions were solicited for the project. By September, a little more than \$700 had been raised, with the Elizabeth Scarborough estate trustees doubling this amount. In October, during the Sunday school hour, new flags were presented by the All-Round Workers class in a special dedication service. On October 18, Rev. Bomers was ordained in the church with representative ministers present from the Quincy Association. Christmas gifts were given all the young men and young women in the armed services by the church at the holiday season. A service flag was dedicated by the All-Round Workers class and included a star for each young person from the church in service. At that time there were 17, with more to be added later. The annual Christmas treat in 1942 was limited to candy for the children only, with the rest of the money turned over to the Mercy fund for war victims.

Four junior deacons were elected in 1943 to serve a term of one year each. Communion dates were again changed to 6 times a year, every other month beginning with January.

The redecoration project proposed by the committee in 1942 was still in the uncompleted stage. Bids were received from at least two competitors, with several major changes proposed. The trustees stated that they would contribute \$500 from the E. Scarborough estate, instead of matching dollar for dollar. It seemed an unfavorable time for making changes, except those which were most urgent. Eventually the church voted to award the contract and pay for same upon completion and approval of the job. Another canvas of the church to secure additional funds was made and the contract awarded to T. B. Kemner of Quincy.

The unified service plan was recommended to the church by the standing committee and tried for several months. Rev. Bomers tendered his resignation on Nov. 7, 1943. The Christmas Eve program was held in the Sanctuary after several weeks' services had been held in the basement during the redecoration.

The church felt keenly the loss of Samuel M. Spencer, son of Mr. and Mrs. S. Glenn Spencer who was killed in action in World War II. He was the only casualty from the church during that conflict.

Rev. C. L. Dierlam came to Payson and began his pastorate in April, 1944. And, again in the records is the report of the Elizabeth Scarborough estate coming to the aid of the church in regard to a new furnace for the front of the church and the dining room. In-

cluded in the minutes of the annual meeting for January 14, 1945 is a tribute by Miss Reba Wharton, to the memory of Elizabeth Scarborough:

"Since the work of Miss Scarborough and later, of the Elizabeth Scarborough trustees (Henry Seymour and Henry Scarborough) has been done so quietly that many of the members of the church do not realize how great a debt of gratitude we, the present members of the church, owe—I take this opportunity of telling more fully of this work and of the indebtedness to "Miss Lizzie" and her trustees.

From earliest childhood until the time of her death in 1907, at the age of 74, Miss Scarborough was one of the most active and devoted members of our church. She was constant in her attendance at church and of all its various organizations, the Ladies Aid, Missionary Society, the Prayer Meeting and the Sunday school where she taught a class of young men for a number of years and later a class of young women. Many are the letters from these young folks, written after they had gone into larger fields of activity, which Miss Lizzie received and treasured. She was never a woman of wealth but she gave most generously of all she had to the church.

At her death, her will provided for the creation of a trusteeship of Henry Scarborough and Henry Seymour, who were empowered to manage and control her property and to distribute it or its income, in whatever manner they thought best. Mr. Seymour was treasurer of the trustees and gave much of his time to the management of the farm lands until a few years ago when it seemed wise to sell the farm lands and to give to the state of Illinois the woodland for a state park. (This wooded area has in these past few years reverted to private ownership and is the property of Emmett Hartrick for his home and business, and a portion of the land involved is owned by E. A. House.)

Although many charities such as temperance, war relief, etc., have been helped by the trustees, the greater part of the income and lately part of the principal, have been given to our church. Every year, our benevolence apportionment has been helped by a gift of \$25 for home missions and a like sum for foreign missions and \$25 has been given yearly toward the general church expenses.

Moreover, the church has been kept insured at a high rate of insurance because of its nearness to other buildings and in recent years, both the church and the parsonage have been kept painted by the trustees.

Recently, the trustees have been forced to dip into the principal in order to give \$500 toward the redecorating of the church and we would be sitting in a cold church today had they not recently put in a new furnace and repaired the old one at a cost of more than \$200.

It has been 37 years since Miss Scarborough's death — she was found dead in her home when she had been missed at annual meeting in 1907—so the yearly donations to our church over this long period of time would amount to a considerably large sum.

Respectfully submitted and with sincere gratitude,

Reba G. Wharton, (Jan. 14, 1945)

It is well to recognize also the work of two men named to act as trustees of her estate. Henry Seymour and Henry Scarborough served diligently and faithfully in their trusteeship for 40 years. Even today, there are some who can remember her faithfulness and devotion to the church. Her home, our parsonage, represents to many the sacrifices she made and the pioneers who went before to make and keep the church through hardships and despairing times. The whole history of the town has passed before the windows of the building which is now the parsonage.

Rev. Dierlam offered his resignation June 20, which the church accepted, with it taking effect on the following October 31.

Mrs. Henry (Lucy) Seymour died December 11, 1946. Her kindness, gentle spirit and her thoughtfulness of others is remembered by those who knew her. Her generosity with her worldly goods was widespread. Often the deeds and gifts were made anonymously, so the real extent of her giving could never be known. Every day in Payson we are reminded of that generosity of the Seymours when we look at the stone school building, the gymnasium, the athletic field, the band-stand in the park, the numerous gifts to the church in so many forms, their service to the church and community. Mrs. Seymour was president of the All-Round Workers class for many years and trustee of the church, eventually being made trustee-emeritus in recognition of her service.

Rev. Clark S. Thomas, of Springfield, was to be the next minister. Rev. Thomas and his wife maintained their home in Springfield, coming to Payson for week-ends. The church was given a new roof and two coats of paint and the parsonage was redecorated. Rev. and Mrs. Thomas later furnished the parsonage most beautifully for the time spent here. The cost of the redecorating and repair work on the church and parsonage was \$2163.

1947 held the deaths of several prominent men of the church from the earliest families. S. Glenn Spencer, whose faithfulness in the church was commendable, and in the choir his beautiful bass voice, rich and vibrant, has never been approached. Henry M. Seymour who contributed so generously and faithfully of his time, money and ability deserves a special niche in the history of the church. The co-trustee with Mr. Seymour for so many years of the E. Scarborough estate, Henry F. Scarborough died that year also. He had served as church clerk for 20 years and as an assistant to his father, J. K. Scarborough, for two more years, in addition to other church duties.

In March, 1948, the church voted for the merger of the Congregational churches with the Evangelical and Reformed Churches. The vote, taken twice, resulted in 32 for merging, and 4 opposed. The religious education committee was newly formed in that year. Rev. Thomas sent a letter of resignation to take effect Oct. 31. The church had supply pastors for the remainder of that year. It was not until the next summer that Rev. Ernest Akin came to serve the church. On the same day the Akins' came, the church held a farewell party for Mrs. Grace Kay Elliott who was leaving to make her home at Plymouth Place, LaGrange. Thus the people were given the opportunity of

meeting the Akins' and saying goodbye to Mrs. Elliott. Miss Reba Wharton, who had united with the church in 1892, requested the transfer of her letter to the Community Church at Claremont, Calif., where she had gone to make her home. The junior choir, under the direction of Mrs. Akin, made its debut in 1950. In the fall, work on the interior decorating of the Sanctuary was begun. Members of the church worked to paint the pews white with the top rail walnut, the wainscoting doors and windows were also painted white. The oldest member of the church, then in years of age, was Mr. James Inman, whom the church recognized on his 89th birthday.

Three amendments were added to the constitution of the church and voted upon by the members at the annual meeting of January 14, 1951. They were: 1. Directors of religious education and music, superintendent of Sunday school and the chairman of the social committee were to be elected annually for a one year term. 2. There were to be five members on the Board of Finance with the power to vote. All treasurers were to be members without a vote, unless elected as one of the five on the board, as well as the treasurer. 3. That names of all nominees for office be posted one week before the annual meeting date. At a business meeting of Feb. 4, Edith A. Robbins was given a rising vote of thanks by the church for her 21 years of service as treasurer of the church. The Akins' were responsible for organizing the Couple's club, within the young married circle in the church. Mrs. C. L. Scranton aided them and took the necessary preliminary steps to organize the group.

The question of the pipe organ was before the church in 1951. Some felt it was too expensive to repair but others felt it could not and should not be destroyed or removed. A Hammond organ was brought out from a music company in Quincy and demonstrated. Funds were raised to later purchase it and it is in use today. Rev. Akin tendered his resignation at the annual meeting in January, 1952. The church accepted it with deep regret.

On March 16, Calvin C. H. Bremer, a student at the Boston Theological Seminary, was a candidate in our pulpit. The church voted 46 to 0 to extend him a call. His acceptance was announced at the close of the March 30 service, and the young Bremer's moved into the parsonage on June 8, 1952. In preparation for their coming, the church had renovated and insulated the old manse, with the work contributed by members for the most part. Cabinet work in the kitchen was done by Harold Jacobson, chairman of the board of trustees at that time. Rev. Bremer's ordination was held on July 20, in the church, with the ministers of the Quincy Association in charge of the services.

Several times during the years past, the question of the sale of the lot north of the parsonage has been brought up by persons wishing to purchase it. The church always tabled such propositions, and in 1952 when it was once again brought up, it was voted that the question of the sale of the lot be dropped. The trustees were instructed to make plans for keeping the lot clean and free of weeds.

In June of 1953, the first Vacation Bible School to be held in the church in many years was organized by Rev. and Mrs. Bremer. 59

children enrolled. The Penny circus had its debut in 1952 and has been an annual event of the young choir since, with Mrs. C. L. Scranton continuing the fun-filled day after the Bremer's left Payson.

On October 7, 1954, the church learned with deep regret the decision of the Bremer's to leave Payson. Rev. Bremer had accepted a 3 year call to the Union Church, Manila, Philippine Islands. He terminated his popular pastorate here Feb. 6, 1955.

Rev. Hilding E. Peterson came to the Payson church from Hyannis, Nebraska. A very intelligent man, his sermons in the pulpit were highly commendable.

In 1955 the inside restrooms were built in the church and the kitchen enlarged and redecorated. In 1957, the church voted to become a part of the Retreat House project at Ursa, and Harold Jacobson and David Blauser were elected as the first two directors on that board. 1957 also saw the experimental arrangement of combining Sunday School and Church in an hour and a half service. The program was placed on a three month's trial basis, but reverted to the old custom of having both services, separately, by a vote of the congregation. Sunday School time was set at 9:30 for the entire year, and morning worship at 10:30. Again the matter of the pipe organ was discussed, a vote taken on the subject, and it was voted more than two to one to retain the old organ. The pipes were painted to match the decor of the walls and it stands today in silent majesty and dignity, a reminder to those who can remember the beautiful music Mrs. Emil House, the late Mrs. W. V. Dye, and others played on it. Miss Pauline Beilstein, the oldest member in the entire 125 years' history of the church, in years of membership, died in Methodist Sunset Home in Quincy. She belonged to the church 80 years, a devoutly sincere Christian.

The church was repainted and a new oil furnace installed in 1958.

On January 15, 1959, Miss Edith A. Robbins, the last of a pioneering family in Payson, died in St. Mary's Hospital, in Quincy. Her entire life had been spent in the service of the church and organizations within the church. Her deeds in the community and the church will be remembered for many years. She had belonged to the church for 64 years. Mrs. Grace Elliott, whose entire family had always been an integral part of the Payson church, died at Plymouth Place Home at LaGrange, and her ashes brought here for burial. Mrs. Elliott was a woman of wide and varied interests but placed her church first.

Rev. Peterson tendered his resignation, asking to be relieved of his duties by Sept. 20, 1959, to take up his new duties at Amboy, Ill. On October 4, 1959, Rev. A. H. Bisping supplied the pulpit. Following a recommendation by the pulpit supply committee (Paul Reinebach, Mrs. David (Helen) Shelton, Sr., C. L. Scranton, and Elmer Kaufmann) the church secured the services of Rev. Bisping for an indefinite time, as interim pastor, so long as there is no resident minister available to the church. Rev. Bisping has in the course of his two year pastorate in Payson, taught two classes of confirmation for the youth with real purposefulness and direction; several new members have been welcomed into church membership. In all organi-

zations the Bispings have lent support, cooperation and leadership.

In the late fall of 1960, the trustees engaged the services of a steeplejack to repair the steeple. The old weatherboarding was covered with masonite after heavy cables had been placed within the tall steeple to reduce the possibility of future damage through wind sway. New weatherboarding covered the masonite and the entire steeple was repainted. The total cost of the repairs to the steeple was \$1986. This was a slightly higher figure than the actual final payment cost.

In the trustees' report at the annual meeting of 1960, they noted major repairs and complete restoration were needed for the parsonage. The church was faced with the problem of either restoring the beautiful old home, or choosing an alternative to the situation. After many church meetings during which the entire question was thoroughly discussed, the church voted on February 12, 1961 with 52 in favor of restoring the parsonage, 17 against, and two not voting. A later meeting listed a goal of \$15,000 set by the finance committee for the restoration. Also at the annual meeting, special recognition was given Mrs. Lowell B. House, Miss Rose Scranton, and Mr. and Mrs. William F. Baker for their work in bringing the Constitution up-to-date and having new copies printed.

In 1961, the General Synod met in Philadelphia. The new Constitution for the United Church of Christ was adopted by an overwhelming majority of votes on July 4 at the Synod meeting. In our own church, the youth of the church again enjoyed a week of camp at Retreat House near Ursa, in company with the young people of the Bluff Hall church. This is the fifth year of the camping program for our young people, and the third one they have shared with Bluff Hall. Mrs. C. L. (Dorothy) Scranton has served as general director for the entire time. Many others work closely with her to make the camp-out a success each year. And for the past 3 years, our church has joined in a community cooperative Bible School which has proved very successful. This cooperative effort is in conjunction with the other local churches, and every child in the town and surrounding community is cordially invited to attend.

Miss Nelle Arnold, grand-daughter of Daniel Scarborough and great-granddaughter of Nancy Scarborough died July 14, 1961—the last remaining connection of that family on our church roll today.

Today we look back and rejoice that through the years, the determination and faith of the early members kept the church alive. Through hardships and despair they struggled to keep alive their faith. This is our heritage. We sit in the Sanctuary they labored to conceive and then to build; we pray the same Prayer that they knew; we know that the same God who watched over them is keeping His watch over us. There are those who serve—diligently, faithfully in every generation. We can, through the kaleidoscope of time, recognize those whose works have made them pillars in the church. But there are also those whose names are not written in the pages so plainly. They are as the mortar between the stones—unostentatious, but vital to the support and strength and the very being of the church.

To them we pay tribute as surely and truly as to those who are called by name. And so it is today. There are a few descendants from the first families left on the rolls today. There is a deep, abiding sense of belonging to this church of their forefathers. But there is strength renewed in the bringing in of new blood, new ties, new names. The church, to live, must grow; it must be nourished to remain vitally alive. Whatever the task, whatever the cause, the people must work together in common cause, and walk in His way toward a better, brighter tomorrow. This must be our forward look.

From 20 founding members, the church has grown to 174 active members. Our potential is great. May it be our lot to continue to grow in stature and wisdom, and may our church be blessed in a continuing way with men, women, and children, who put Him first and self last.

Helen Shepherd Shelton

September 1, 1961



PARSONAGES THE CHURCH HAS KNOWN

When the Reverend Thomas Cole came to Payson in 1837 to serve the newly founded church, he lived in the first house north of the New Cemetery. Early records do not substantiate if he built it, bought it, or rented it, but it became his home after he came to Payson. Later it became the Moses Spencer home (father of Samuel Moses Spencer.) This house has in the past few years, been moved into the village and is now occupied by the Robert Bunte family in our church. From the time of Rev. Cole's ministry to the second pastorate of Rev. Z. K. Hawley (1851-1856), there are no known records of the homes in Payson used as parsonages by the various Congregational ministers. When Rev. Cephas Leach was married, he and a group of other men purchased the house now owned by Howard Waack, and this was used through the pastorates of Rev. Shinn and Rev. Stryker Wallace as a parsonage. Rev. Allaben and Rev. Royce with their families, lived in the house west of Baker's grocery—the location of the Harry Thompson home today. About 1890, the church acquired the S. E. Hewes property, now the Ed Gillhouse home, and this was the first parsonage owned by the church.

In 1912 the trustees of the Elizabeth Scarborough estate and the trustees of the church agreed upon an exchange of properties and the Albigeance Scarborough home became the parsonage of the church.

Began in 1838, on almost the same site, but slightly southwest of the original log cabin which the Deacon and his family first occupied when they came to Payson, it was finished in 1840. When the Mormons were fleeing persecution in Missouri in 1838, they crossed the Mississippi river in great numbers seeking refuge and employment in Quincy and the surrounding countryside. Some were given employment in laying the foundation of the Deacons' new home; others built chimneys on early houses in Payson. The masonry and

carpentry work found in the old parsonage is typical of the solidarity with which the early carpenters and masons built. Hand-hewn sills and joists were intended to last. Probably the most outstanding example of early New England architecture in this area, government engineers from Washington, D. C. came to Payson several years ago to sketch and tabulate in detail the parsonage as a typical example of early New England architecture. Their folio of information is said to be preserved on file in the Library of Congress.

For at least 6 generations the stately parsonage has stood across the road (now route 96) north of the church. There have been three churches built in the past 125 years. The original church from descriptions available in the records, must have been very similar to our present structure. The present church matches the New England influence found in the parsonage. If buildings could talk, what fascinating tales the old parsonage could tell from 123 years of facing life on Main Street in Payson.

CONTINUOUS YEARS OF CHURCH MEMBERSHIP

Mrs. Anna May Groce.....	66 years
Frank Scranton	66 years
Stanley J. Mann	66 years
Mrs. Esther Spencer	65 years
Mrs. Goldie V. Maher	64 years
Mrs. Myrtle Mann Scranton..	61 years
Clarence Fisher	61 years
Mrs. Hattie Cooper Long....	61 years
Miss Reba Wharton	58 years
a member; past 11 years in California	
Mrs. Olive B. Spencer	57 years

OLDEST MEMBERS IN ENTIRE RECORD OF CHURCH

Miss Pauline Beilstein.....	80 years	
Mrs. Harriet S. Kay.....	76 years	
Mrs. Louella Elliott Coburn..	76 years	
Mary T. Elliott	74 years	(Daughter of Philo and Ellen C. W. Thompson)
Henry F. Scarborough	73 years	
Joel K. Scarborough	72 years	
Emma Dora Schnellbecher ...	72 years	
Ellen Thompson	72 years	(Daughter of Philo and Ellen C. W. Thompson)
Annie Robbins Arthur	72 years	} Brother and sister, children of Daniel and Mary A. Prince Robbins
Daniel E. Robbins	70 years	
John Spencer	70 years	

Mary F. Leach first joined in 1869, but took her membership to Aurora Springs, Mo. for several years. Her total years of membership were 70, but not all of it in this church.

Mrs. Grace Elliott member 67 years, but transferred to Plymouth Place the last 9 years—total 76 years.

CHURCH CLERKS

1836—Thomas Rand
1839—Milus Gay
1844—J. K. Scarborough
1913—H. F. Scarborough named to assist J. K. Scarborough
1915-1935—H. F. Scarborough
1935-1937—Clarence R. Fisher
1937-1941—Miss Reba Wharton
1941-1946—Mrs. O. M. Long (Goldie)
1946-1948—Mrs. Roger Wharton (Marie)
1948-1950—Mrs. Carl Weisenger (Dorothy)
1950-1954—Mrs. Justin Y. Wagy (Bertha)
1954-1956—Mrs. Arthur Loy (Margaret)
1956-1957—Merle D. Blauser
1957-1960—William F. Baker
1960 —Mrs. David W. Shelton, Sr. (Helen)

CHURCH TREASURERS

Deacon David Prince, first treasurer in records, served until 1865
Daniel Robbins—1865-1873
Daniel E. Robbins (son of D. Robbins), 1873-1892
Lyman K. Seymour, 1893-1918
Ernest T. Robbins, 1919
Frank J. Scranton, 1920-1930
Dec. 10, 1927—First treasurer of benevolences named—A. Frank Morris, 1930
1931-1939, Frank Scranton, benevolence treasurer
Edith A. Robbins, 1930-1951, treasurer of church finances
1940—S. Glenn Spencer, benevolence treasurer
1941—Mrs. Esther Scarborough (Dornacher) benevolence treasurer
1942—Mrs. W. A. Veihl benevolence treasurer
1945—Herman Althoff benevolence treasurer
1950—First financial secretary named, Mrs. Carl Weisenger, 1954
1950—First treasurer of property fund—Roger T. Wharton
1950—First Board of finance named, Herman Althoff, Roger Wharton, Mrs. L. B. House (Elizabeth), Charles Hyer, William Dornacher
1951—Treasurer of current fund, Paul Reinebach*
1951 - 1953—Treasurer of property fund, Emil A. House
1953—Treasurer of property fund, Elmer Dodd
1954 - 1955—Financial Secretary, Mrs. Roger (Marie) Wharton
1956—Financial Secretary, Mrs. Harl Wharton (Edna)*
1959—Benevolence treasurer, H. J. Scranton*
*Currently Serving

CHURCH ORGANISTS

First Organist noted in records: Mr. W. D. Perry, who served over 40 years.

- 1896-1901—Mrs. Mary King Todd
- 1901-1903—Mrs. Jennie Robbins Scarborough
- 1904 —Mrs. W. K. Elliott
- 1905 —Miss Julia King
- 1906-1908—Mrs. W. K. Elliott
- 1908-1911—Miss Carolyn Fisher
- 1911 —Miss Florence Brown
- 1912-1922—Mrs. Harlow M. Spencer (Olive)
- 1923-1924—Mrs. W. K. Elliott
- 1925-1932—Mrs. Harlow M. Spencer
- 1933 —Mrs. Walter V. Dye
- 1934 —Mrs. Emil House (morning organist) Mrs. W. V. Dye (evening organist).
Mrs. W. V. Dye resigned in 1937 but served as assistant organist for the morning services for many years.
- 1938 —Mrs. W. K. Elliott, evening organist
- 1943 —Mrs. W. K. Elliott elected to replace Mrs. W. V. Dye, who was serving as morning organist.
- 1944 —Mrs. W. V. Dye and Mrs. Emil A. House, morning organists
- 1945 —Mrs. W. V. Dye
- 1947 —Mrs. Emil House
- 1949 —Mrs. W. V. Dye (assistants Mrs. Nick Weisenger, Mrs. Richard Bowman)
- 1950 —Mrs. Ernest Akin
- 1951 —Mrs. Nick Weisenger (Evelyn)
- 1952 —Music in charge of Mrs. Nick Weisenger and Mary Lee Hyer Larimore
- 1958 —Mrs. Nick Weisenger and Mrs. Richard Bowman alternate organists
- 1959 —Mrs. Nick Weisenger, Mrs. Richard Bowman, Terry Scranton (assistant)
- 1960 —Mrs. Nick Weisenger, Mrs. Richard Bowman and Terry Scranton elected organists

SUNDAY SCHOOL SUPERINTENDENTS

- | | |
|-----------------------------|--------------------------|
| 1839—Mr. Abner Perry | 1851—S. M. Spencer |
| 1842—Thomas Rand | 1852—Edward Seymour |
| 1843—Daniel E. Scarborough | 1855—S. M. Spencer |
| 1845—Moses R. Spencer | 1857—Edward Seymour |
| 1846—Albigenice Scarborough | 1860—George Hunter |
| 1847—David Prince | 1862—Edward Seymour |
| 1848—Daniel Robbins | 1863—George Hunter |
| 1849—Philo E. Thompson | 1868—Joel K. Scarborough |
| 1850—J. B. Gale | 1884—Cephas P. Robbins |

1886—Joel K. Scarborough	1942—James Melvin Scranton
1911—J. K. Scarborough	1946—Nick Weisenger
Superintendent Emeritus	1948—Charles Hyer
1911—Lyman K. Seymour	1951—William Baker
1919—A. Frank Morris	1954—Rose Scranton
1935—Harold Reinebach	1955—Marion Scranton
1938—Walter Chapman	1956—David J. Blauser
1939—Paul Reinebach	(currently serving)

In the entire history of the Sunday School, only one woman has ever served as superintendent—Miss Rose Scranton. Several have served as assistant superintendent, including the step-grandmother of Rose, Mrs. Mary Betts Scranton.

ORGANIZATIONS IN THE CHURCH TODAY

Woman's Fellowship

Largest of the organizations in the church today is the Woman's Fellowship, active in promoting Christian life in the church and in the home, the Fellowship includes all women of the church. The Fellowship's major projects include the serving of two annual suppers, in addition to other fund-raising dinners and activities. They contribute several hundred dollars yearly to the church budget, and in 1960 the organization went on record as prepared to pay the cost of the re-roofing of the parsonage and attending to the interior decoration in the parsonage restoration. Retiring president (1960) was Miss Rose Scranton, with Mrs. Oren Lawrence (1961) now serving as president. Other officers are: vice-president, Mrs. W. A. Veihl; secretary, Mrs. H. J. Scranton; treasurer, Mrs. Elmer Albsmeyer. Meetings are held monthly in homes and in the church.

Couple's Club

Couple's club was organized during the Akin's pastorate and is composed of young married couples in the church. They, too, have taken active participation in church projects, contributing to several worthy needs of the church. Foremost of their recent gifts is the attractive addition of an outside bulletin board. They have an annual auction sale, strawberry festival, soup supper, and other activities as fund-raising means. Officers for this year include Robert Russell, president; Richard Arnsman, vice-president; and Mrs. Robert Russell (Georgiann), secretary. They also enjoy monthly meetings with planned social activities.

Choirs

The choirs are under the leadership of Mrs. C. L. Scranton. Senior choir meets each Wednesday evening, and the junior choir meets each Wednesday afternoon at 3:30. The contribution of the choirs, the organists, and director of music are appreciated by all each Sunday in the worship services.

All-Round Workers Class

This class for the older women of the church was first organized many years ago by Mrs. Henrietta Rankin. Other early teachers included Mrs. L. K. Seymour and Mrs. William Albsmeyer. At one time enrollment in the class was as high as 30 members. Today there are only five active members—Mrs. Goldie Maher, president; Mrs. E. L. Groce, secretary; Mrs. Edna Wharton, treasurer, who is the teacher of the class; Mrs. A. H. Loos, and Mrs. Frank Scranton. Mr. A. H. Loos attends Sunday School with the class when Mr. Frank Scranton, the only other member of the men's class of that age, is unable to attend. The class meets several times during the year, but not monthly. Mrs. Wharton has taught the class for the past 10 years. Associate members of the class are Mrs. Jacob Beckman, Mrs. Stanley Mann and Mrs. Hattie Long.

Ever Ready Class

This class is composed of the women of the middle-years in the church. Mrs. Olive Spencer taught for many years until she retired in 1945. The late Miss Edith Robbins taught then, until her death in 1959. Mrs. Harry Hull, Sr., has taught the past two years. The Ever Ready class meets regularly each month and during a part of each meeting they make cancer pads for the Adams County Cancer society. Their officers include: president, Mrs. Edwin (Leila) Steig-horst; vice-president, Mrs. H. J. (Florence) Scranton; secretary-treasurer, Mrs. I. Opal (Alma) Cutforth; sunshine chairman, Mrs. Elmer (Edna) Dodd.

Pilgrim Fellowship

Although the youngest of the organizations (having been organized only this past year) it promises to be one of the most active and interesting groups in the church. They meet every other week during the school year, on Sunday evenings, for constructive programs planned by the members, under the guidance of Rev. and Mrs. Bisping. The religious training they receive is inspirational and the social fellowship they enjoy is a further help in life. Officers elected for the first year included: president, Gary Scranton; vice-president, Terry Scranton; secretary, Barbara Kaufmann; treasurer, David Shelton, Jr.; publicity, Nancy Shelton and Dianne Frye; recreation leader, Lynda Scranton. Members are of the junior high and senior high age levels.

GOLDEN WEDDING YEARS IN OUR CHURCH TODAY

Mr. and Mrs. Arthur Loos, 58 years
Mr. and Mrs. Frank Scranton, 56 years
Mr. and Mrs. E. L. (Ren) Groce, 55 years
Mr. and Mrs. Stanley Mann, 55 years
Mr. and Mrs. Wilmer Kuhn, 54 years
Rev. and Mrs. A. H. Bisping, 51 years

80 AND OVER

These are the golden years—the sunset years

Mr. Levi Lawrence, 92 years
Mrs. Olive Spencer, 90 years
Mrs. Glenn (Esther) Spencer, 86 years
Mrs. Jacob (Inez) Beckman, 86 years
Mrs. E. P. (Goldie) Maher, 83 years
Mr. Frank Scranton, 82 years
Mrs. E. L. (Anna May) Groce, 81 years
Mr. Arthur Loos, 80 years

MEMORABLIA

In the early days of the church, the choir sat in the raised pews in the back, with the melodeon in the square enclosure. When the congregation rose to sing the hymns, they turned around and faced the choir.

Samuel Moses Spencer possessed a deep, rich resounding bass voice. In 1840, during a church service, he was reprimanded for singing a hymn at too fast a tempo. The church was strict and Calvinistic in orthodoxy, permitting no deviation from a stern and narrow path.

Milus Gay, one of the members of the first church's dedication committee, was also the first justice of the peace of Payson township.

The marriage of Miss Mary Woodruff to Bracket Pottle in 1835, was the first wedding in Payson, occurring in the cabin of Deacon Albigence Scarborough.

Martin Seymour, who came to Quincy with his nine children, arrived there May 28, 1830. He joined the Congregational church here in a company of others on May 27, 1837. He was the great-grandfather of Mrs. Mary G. Seymour House and Mrs. Elizabeth Seymour House, on the membership rolls today.

Daniel Scarborough married Mary Halsey Strong, who came to Payson to visit an aunt. He built a large white home north of Payson, patterned similarly to his Uncle's home (the parsonage). This house has in the past years been razed, but was then located across the road near Amos Scranton's home (which is the old Perry home). Deeply religious, the children in the family were not even allowed to crack nuts on the Sabbath, but they could eat them if they had been cracked the day before. It was one of their daughters, Mary F. Scarborough, who was later married to Rev. Stryker Wallace.

Mrs. Nancy Scarborough, the widow of a brother of Albigence Scarborough (Luther), built the home of W. A. Veihl in 1838. She lived with her daughter, Miss Emily, who was the first public school teacher in Payson. Daniel Scarborough was a son. All three were charter members of the church.

Mrs. Harriet Strong Scarborough Kay, daughter of Daniel and Mary H. S. Scarborough, was widowed young in life with three small children. She moved to town, built the home on the north edge of

Payson, (now the Shelton home) in 1874. She taught in the day school (the Hawley boarding school) and the Sunday school. Mrs. Kay was the mother of Mrs. Grace Kay Elliott, Elmer Kay, who moved from Payson many years ago, and Mrs. Carrie Kay Robbins, who later married L. Kay Seymour. Mrs. Hattie Kay (Harriet) was a member more than 75 years at the time of her death in 1928. Perhaps the one living person having the most family connections with the church is Mrs. Harriet Moses, of Salina, Kansas. Reared in Payson, in the home of her grandmother, Mrs. Hattie Kay, after the death of her mother, Caroline K. Robbins Seymour, she is a great-granddaughter of Daniel Scarborough, great-great-granddaughter of Mrs. Nancy Scarborough; a granddaughter of Daniel Robbins, great-granddaughter of Deacon and Mrs. David Prince.

Edward Seymour's home was built on the same site as the present stone house where Mr. and Mrs. Lowell B. House now reside. It was later moved to a location between the homes of L. B. House and Charles House, and divided. Part of the large old home has been moved across the road and is rented. Edward Seymour lived with other members of his family all his life, never marrying.

Paul Reinebach's home is the former home of Joseph Elliott, builder of the church. This same farm once comprised the holdings of Joseph J. Fielding, and wife, Clarissa.

The apartment house now owned by Russell Hoskins, the home of Robert Krutmeier, and the house occupied by Mrs. Bessie Cooper, were all at one time the Hawley Boarding school, built in the early 1850's by the Congregational minister. Prominent Quincy families sent their children to Payson to receive their schooling, recognizing the superiority of the Payson curriculum. The Hawley school, however, was a financial failure and was sold to Dr. William Corbyn who came here from Palmyra to escape persecution for his political views. Dr. Corbyn later became rector of the Good Shepherd Episcopal church in Quincy (between Main and Hampshire, on 12th, razed recently).

Descendants in the church today, from original 20 founding members:

Mrs. Helen S. Shelton, great-great-granddaughter of David and Sophia Prince.

Mr. Ray Larimore—great-grandson of Bracket and Mary Woodruff Pottle.

Mr. Joel W. Scarborough, great-great nephew of Albigence Scarborough.

Dr. Maximilian Shepherd, beloved physician in Payson, always occupied the front seat in church when his duties permitted him to attend. He was a great-great uncle of Helen Shepherd Shelton.

The Reverend Thomas Cole was a learned man, but records have it that he could also be sarcastic on occasion. His sermons were inclined to be quite lengthy, and during one, a member of his congregation fell asleep. Pausing in the delivery, Rev. Cole called the man by name. Hearing his name called, and rousing sleepily, the man arose and believing that he had been called upon to assist in the service,

murmured sleepily, "Let us pray."

Ralph Lindsay Kay is the last in lineage to bear the Kay name. He is also a great-great-grandson of Joseph Elliott. Mrs. Paul Reinebach and Miss Ruth Spencer are great-granddaughters of Joseph Elliott.

Mrs. Goldie V. Maher is the only resident in Payson to have lived in the same home for more than 60 years. Coming to Payson as newly-weds from the territory of Oklahoma in 1895, the Mahers founded the Payson Times newspaper in 1896. They bought the home in which Mrs. Maher still resides in 1896. Fond of music, Mr. E. P. Maher often played the violin in church services, accompanying the choir at the time Miss Lu Nicholson was director of music in the church.

Mrs. Clarence R. Fisher, for many years a member of the church choir, also served as assistant chorister for several years, and as chorister from 1937 to 1944, and again from 1947 to 1950. Do you remember when both Mr. and Mrs. Fisher, Mr. and Mrs. Oren Lawrence, S. Glenn Spencer, Fred Hoecker, Lawrence Perry, Mrs. Paul Reinebach, Mrs. A. F. Morris, Mrs. Merle (Helen) Blauser, Mrs. Robert (Julia) Kay, Mrs. Grace Griggs, Mrs. Winnie Wheelock, and Emmor Forgy sang every Sunday morning in the big choir?

SUNDAY SCHOOL PERSONNEL

David J. Blauser, Superintendent

Richard Fisher—Assistant Superintendent

I. Opal Cutforth—Treasurer

David Shelton, Jr., and Coralie Dingerson—Secretaries

Terry Scranton—pianist

Lynda Scranton, Marcia Rabe, assistant pianists

Barbara Kaufmann—pianist of primary department

Barbara Ruby—assistant pianist.

Teachers (not mentioned elsewhere)

Mrs. Irvin Reinebach—Upper Juniors. Special recognition is paid to Mrs. Reinebach (who has taught continuously for nearly 44 years), She began at the age of 15, as a substitute teacher, taking a steady class in the junior department at the age of 17. Absent from teaching only because of illness, Mary Chapman Reinebach has maintained one of the finest records in teaching in the history of the Sunday School. Throughout these years, she has stressed the importance of missions.

I. Opal Cutforth has taught the young married class since 1950—11 years.

Mrs. Elmer (Mary) Kaufmann has taught a total of 13 years, spending the past 10 years as the leader in the primary department. 40 children are enrolled in this department—the leaders of the church tomorrow.

Mrs. James (Martha) Hale has taught a total of five years in the church school—the past two with the kindergarten group.

Mrs. Robert (Doris) Vahle has taught the cradle-roll children for the past three years. "Bring up a child in the way he should go—and when he is old he will not depart from it."

Mrs. David (Carolyn) Blauser has a total of six years teaching to her credit—the past two years with the lower juniors.

Mrs. Wilfred Loos (Norma) is a newcomer this year to the teaching staff of the Church School, assuming the class formerly taught by Lester Reinebach—those of the primary age.

Miss Rose Scranton has taught a total of nine years, assuming the duties of teaching the junior high group the past two years. Rose Scranton deserves special recognition of all her church work.

Marion Scranton has taught the High school class for about six years—teaching at intervals when needed. He has taught steadily for the past four years. Both Marion Scranton and David Blauser are leaders of the youth today, in the church and also in outside activities.

125th ANNIVERSARY COMMITTEE

Mrs. Charles House, Mrs. Wendelin Peter, Co-Chairmen

Pastor Bisping

Roger Wharton, Church Moderator

Mrs. David Shelton, Sr., Church Clerk

Mrs. C. Leslie Scranton, Director of Music

Mrs. Harold Jacobson, Representative of Couple's Club

Harold Jacobson, Representative of Couple's Club

Mrs. William Dornacher, Representative of Woman's Fellowship

Mrs. Lilia Marshall, Member of Social Committee

Mrs. Luella Callahan, Member of Social Committee

Mrs. Richard L. Scranton, Member of Social Committee

1961 CHURCH OFFICERS

(Not mentioned above)

Senior Deacons—Arthur Loy, Carl Weisinger, Charles Hyer, Richard Fisher.

Junior Deacons—Gale Marshall, Roger Rabe, Robert Vahle, Wilferd Loos.

Senior Deaconesses—Mrs. Elmer Kaufmann, Mrs. Harriet Sims, Mrs. Irvin Reinebach,
Mrs. Leila Geisel

Junior Deaconesses—Mrs. William F. Baker, Mrs. Gale Marshall, Mrs. Roger Rabe,
Mrs. James Albsmeyer

Trustees—Roger Rabe, Robert Slocum, Richard Stotts, Amos Scranton,
Nick Weisinger

Finance Board—W. A. Veihl, Charles L. Hyer, Elmer Kaufmann, Nick Weisinger,
Hiram J. Scranton

Retreat House Directors—C. L. Scranton, Charles House

Board of Religious Education—Mrs. Marion Scranton, Mrs. Robert Slocum,
Miss Rose Scranton, Mrs. Roger Wharton

Directors of Religious Education—Mrs. Carl Weisinger, Mrs. Nancy Ruby

Auditors—Mrs. Elmer Albsmeyer, Mrs. Oren Lawrence

(Note: Officers of Sunday School, treasurers of the church and the Sunday School appear on other pages)



THE PARSONAGE OF THE CONGREGATIONAL CHURCH

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125TH ANNIVERSARY, 1836-1961 PAYSON, IL



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